A U M

A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated.

—SADDHARMA-PUNDARIKA.

THEOSOPHY

Vol. XVIII March, 1930 No. 5

WILLIAM Q. JUDGE—AN EXAMPLE

H. P. BLAVATSKY has been regarded from many points of view by those who came within her sphere of influence, yet she was, and remains, despite all alleged explanations, a mystery to friends and foes alike. William Q. Judge is the only one of those who survived her whose appreciation of her, her Mission, and her Message never varied from his first meeting with her until his own death. It continually augumented but never changed. His Theosophical career faithfully reflected her own. Is it any wonder, then, that the same vicissitudes which encompassed her, encompassed him? Judge consistently regarded H.P.B. as The Teacher *par excellence,* her Theosophy as *sui generis,* her Mission as the vital reality of the cycle from 1875 until 1975; he believed that it was she and not another who will be the Messenger in 1975.

Is Judge's view of H.P.B. worthy of investigation and consideration by Theosophists? That view changed Judge's whole life to an emulation of the life of H.P.B. Their views did not so change any of the others. They whittled away the stature of H.P.B till it should be less than their own. They whittled away her Theosophy till it should suit themselves.

Robert Crosbie put on record that his first meeting with Judge changed his whole life, and his whole after life bore witness to the truth of his statement. If H.P.B. was the great Exemplar of the Theosophical Movement, William Q. Judge was the great Example of devotion absolute to the Teacher—an example Robert Crosbie proved can be followed by the humblest man.

VISION AND WORK

ALL the philosophers in the world will not breed philosophers; all the humanitarians in the world will not breed humanitarians; all the fine Theosophical speakers in the world will not breed Theosophists, save and except as they awaken individuals here and there to glimpse the vision of what they see, and translate that vision into vital action. Such individuals constitute a bridge, a link, between spiritual vision and waking world as must finally bring here on earth to humanity at large a "golden age"—a "paradise"; not an age gilded by mere innocent fanciful visions, not a paradise walled off from sight of what is dark and devastating round about it, but an age golden with that spiritual knowledge which sees both good and ill in right relation—a paradise of brotherly and wise action on the part of all.

So, Wm. Q. Judge constituted that strong and flawless Link to the world of men in the time of H. P. B.'s dynamic spiritual presence in bodily life—not recognized by many to be that, because for her own good reasons, and not for her own sake, she transcended the theological conventions of "spiritual life." Judge, from the first, saw and knew the *real* H. P. B. He had no need to see her in the limelight, acclaimed by multitudes; he saw her in life-light, and he saw her the more, that others mistook that light for something else. He took her without reservation for what she really was; he studied, learned, and put to use what she wrote, what she said, what she lived. He saw and learned behind the mask of appearances her mighty motive and her task.

Many Theosophists read *Isis Unveiled;* how few, other than Judge, *studied* it! How many read the *Secret Doctrine,* but who studied it? Because Judge studied both these monumental works—and studied in the light of H. P. B.'s altar-fire, he was the author of "The Ocean of Theosophy"—true digest of them both. Yet, that non-Theosophists read and *used* these books, however unlawfully parading purloined knowledge, is due, more than to Theosophists, the general prevalence of Theosophical ideas today. Who of those prominent in the Movement did more than read H. P. B.'s great Messages to the American Theosophists, save Judge? Who caught the lines of direction in every book and article that H. P. B. ever wrote, save Judge? To catch those Fohatic lines and hold them was to steer the whole chariot of the Movement toward a new race and a new era.

But, of far greater and more significant value to the Movement than his own perception even, although dependent upon it, was Judge's incessant energic endeavor to assist and direct others to the gaining of like vision to his own. Not to himself did he ever turn the eyes of the least or greatest of students, but to Theosophy—to Theosophical "learning by doing." *Use* the philosophy left by H. P. B., said he, when H. P. B. was gone. Therein, is the measure of your regard for it and Her. *Use* it here and now and everywhere. We work in the present for the future—to establish a *principle* of freedom and of work, that others after us may bring to fruition the seeds of right living, in the glory of a true civilization. Up to the last moment of his earthly term, his judgment and fire held the impetuous and stirred from their apathy those who else would never have stirred a finger in other than merely personal direction. Up to the last moment of his term, he upheld the great status of H. P. B. The wise can see that his power and his allegiance were of and in the one place.

How did students work "in the old days"? In any way, where their service could proffer even the least of benefit. They spoke, they wrote, they traveled, they did office duties, they directed envelopes, they distributed hand-bills, they nailed advertising placards on telegraph poles. And, did they heed Judge's suggestion and direction, they *studied* to prepare themselves for further work. He showed them where he had placed his "directions" for the future, when he would be gone from the body—as H. P. B. showed in her day to those—how few—who caught the vision! "Go to the pages of Path Magazine," said Judge, "to know what I would think and do."

There was no need the work should have gone into obscuration as it did between 1896 and 1909. But, it did so. It was not a tragedy to be attributed, as has been done, to Judge, but to those who did not, could not, catch the vision, and of themselves be linked to his world and H. P. B.'s world, as to this world which needs the helping. One man, alone, is powerless with a vision splendid. No *action,* no work can be accomplished save three line basis is provided of thought, will, and feeling above, joined in right intersection with three line basis below: such is occult and universal law. But, because Judge's work was of right and true triangulation, it has been built again in the world—not because of the great learning and wisdom of workers as might well be thought—but because of the *waking* vision of Judge, through his life and his works; because of vision through Him of the Great One—H. P. B. and of the meaning of Her presence in the world of works.

Beside that vision, the methods and works of the traders, the self-aggrandizers, the vain, the pseudo-learned—even though invoking joint names of H. P. B. and Judge—betray their thin materials, their weak technique, the slackened lines, and false directions. Theosophists of the future can only safely pursue the course directed and the vision afforded by Wm. Q. Judge—the Great and Valiant Worker—than whom was none to equal save H. P. B. herself.

RIPENING KARMA

The question always is, "How will we stand the pressure?" Patience and fortitude are necessary under every condition. The ripening of one's Karma presents the opportunity to gain these qualities, and it is well that we should learn the lesson. The principal effect of Karma is mental and psychical. Family Karma is not our own, and will come about sooner or later. The same with difficult financial conditions, or any other hard circumstances; they will come to all. So we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour. "If the candidate has faith, patience and confidence, verily he will not have to wait too long." There is one thing that should be remembered in the midst of all difficulties; it is this—"When the lesson is learned the necessity ceases."

Read the *"Voice of the Silence"* and see the keys of the different "portals." *Dana,* the key of Charity: consideration for others, no matter what their state. *Shila,* the key of harmony in word and act; that means among other things, sincerity; not to let our acts belie our words, or our words, our acts. *Kshanti,* patience sweet that naught can ruffle. These three, if practised, will create a fairer and clearer atmosphere. *Shila* counterbalances the cause and effect and leaves no further room for karmic action. The same idea is set forth in the *Gita* where it says that "Freedom comes from a renunciation of self-interest in the results of our actions."—R. C.

"LOSS OF THE SOUL"

EVERY Theosophical student can bear painful witness to the fascination exercised by this subject on the average mind interested in the teachings of the Wisdom-Religion. Nor is this fascination by any means confined to Theosophists. All religious history affords abundant testimony on the power of this idea—and the use made of it by the priests of every creed and sect.

In India the Brahmins have for unmeasured ages claimed to prescribe those rites and ceremonies whereby a soul can be "saved," and by default in which the soul will infallibly be "lost." And so with other Oriental systems, and with those religions which are now themselves lost because no one any longer believes in them.

The Jewish and Christian faiths have each their peculiar elaborations of this universal doctrine or theory. Among Catholics it is a cardinal dogma that the Pope, and through him the priest, can with equal facility save or damn, through their exclusive prerogative as the vested representative of the vindicatory and pardoning power of the "Supreme Being." The Protestant sects hold to the same dogma: they have merely transferred the agency to the "Savior" and an act of "faith." St. Augustine among Catholics, and Jonathan Edwards among Protestants, are examples of the hold of this dogma, but every true believer in every sect who thinks at all, is bound fast in the chains of fear of punishment or hope of reward in the Hereafter. Whether of gold or of iron, these chains fetter alike the reason, the conscience, and the will of man. Being universal, this "demoniacal" element in all religions cannot be attributed as the peculiar characteristic quality of any one of them. It is, in sober fact, the unenviable characteristic of them all, and for this cause, among others, do the Masters of Wisdom speak of religion equally with materialism as the great enemy of spiritual evolution.

The idea, then, of lost souls is peculiar to human, not to Divine nature. Certainly the Divine Beings cannot regard themselves as lost. Certainly the Infernal Beings have *no reason* and *no motive* to regard themselves as lost, any more than do the animals or "elementals"—for all these latter categories lack both the discriminating faculty or principle and the will to be any other than they are. But the human being, whether he regards himself as "saved" or as "lost," self-evidently has discrimination and will-power, even though he may have misused and misdirected both. What is the origin of this idea?

Basically, we have to go to the "three fundamental propositions"

of the *Secret Doctrine,* with its postulation of One Reality, and its three aspects, or phases: Self; Self-energization; and the result of that energization—Beings of many and various degrees of Self-knowledge or Self-realization. Spirit, then, or Consciousness, at once presents to us its reflection or "opposite," Matter—two terms which imply two fundamentally irreconcilable poles of Being, whether we call them perfection and imperfection, wisdom and ignorance, or Self-consciousness and consciousness barren of any Idea of Self. From this point of view any Being below the stage of Self-consciousness is "soul-less," because, although it is in *fact* Self "an undifferentiated fractionation of an indivisible Unity," it has no *consciousness* of Self. Every Monad (or Spiritual Being) *is* Self, whether the fact is unrealized, partly realized, or fully realized. This is the "eternal Karana" or Cause of all evolution or manifested existence. Evolution "begins" from the highest pole of Being: the initial impulse comes from Spirit, or the collectivity of perfected Beings, and from this energization or "natural impulse," all the other Monads are aroused or awakened to renew their "striving for perfection," albeit *un*consciously to themselves, till that point is reached where they gain (or regain) the Idea of Self—the notion that *"I* am this," or *"I* am that" in no matter what Manvantara or period of evolution. Evolution in this sense is of necessity from below upwards, from Ignorance toward Knowledge, and this universal aspect of evolution is that which lies behind our Science which, of necessity at this stage, is itself "soul-less."

By man, or humanity, or "human nature" in this philosophy can only be meant that stage in Self-realization where the Being is conscious of Self as some kind of a product, effect, or "creation," whether of "Spirit" or of "Matter." This is the *Ahankara* of the "Bhagavad-Gita," the I-*notion* which is the Gordian-knot that each human being has to untangle for himself, and that for ages he tries to cut, Alexander-fashion, as the materialists do, or else seeks to have cut for him by faith in some god, his "Creator." For the idea of cause and effect is concurrent with the idea of Self: instantly we are aware of "Self," we are aware of its opposite, that which is "not Self." In other words, an idea means that the "trinity" is active in the Being: Self, the Idea or mental image, and the "reality" pictured by the Image. We all know how Self is pictured by each man: "I am this body;" "I am this mind;" "I am this *Creature.*" All this is, in Theosophy, "the Self of Matter"—the false or erroneous Idea of Self, which is human nature. In this sense all men are "lost souls,"

the same as the kingdoms of consciousness below the human: they do know know themselves for what they *are*.

But there is another meaning to "lost souls" or, more correctly, loss of the soul. The word Soul, like every other Occult symbol, has three relations, or aspects. There are not three "Egos" in man, but three reflections of one and the same Self or Ego: the astral or purely physical; the intellectual or pyschic; and the purely Spiritual or Monadic. But they are all reflections, Images; none of them, nor all of them combined, is SELF.

Whatever else "nirvana" is, it is the Image of all images—the Spiritual reflection of Self. Whatever else the intellectual or pyschic side of nature may be, it is but the image of an image, whether of Spirit above or of Matter below; and whatever else is included in the term Astral or Physical, it is the Shadow self—the opposite of the intellectual or pyschic self. What holds any Being in Nirvana? The fixed conviction "this is the Real; this is I." As that conviction is in fact *maya* or illusion, sooner or later the Being comes forth from Nirvana: *wakes up* from this noblest of all "dreams," and the *Image* is lost. And so with the Intellectual, and so with the Physical. The fact that Nirvana itself is not the Real is sought to be conveyed by the Vedic Masters by the use of such terms of para-Nirvana, para-Brahm, para-Atman; the fact that there is a *beyond* Karma is implicit in the word para-ampara—the "Parampara Chain." Whoever, then, takes any principle, process, cause or result in all Nature, visible or invisible, to be the Real, is "lost" to the Real, and the Real is lost to him. SELF is not any of these—neither action nor the results of action; Self is no *thing*. Whoever does not realize Self as the Perceiver, the Knower, is not yet fully SELF-conscious. If he does not know that at first hand, in and of himself, how can he know it at second hand, behind the veil of Matter, or Mind, or Action (Karma) in another?

Since all men take the Shadow or the Image to be the Real, they are constantly losing their bodies at death, and gaining new ones in a subsequent birth; and they are as constantly losing the Mind acquired in each incarnation and painfully re-acquiring another in the next. There are "lost souls" in exactly the same sense that there are lost bodies and lost minds, so there is a new "Personality" in each succeeding birth of the long, long series, the old one being "lost" and a new Image of Self erected—but the true Soul "goes marching on," from body to body, from mind to mind, from incarnation to incarnation, from Manvantara to Manvantara—until Self is *realized*. Every incarnation, as every Manvantara, has its nadir and

its zenith, its ascension and its declension. When the Soul has regained that which was "lost," it must struggle forward or be carried backward. Hence we have the phenomenon of heredity, good or bad, the "Karmic heirloom" of the past—that is to say, of that which was lost, and is now regained, the "re-assembly of the *Skandhas* at each new birth." Hence, too, we have the phenomenon of Atavism, or reversion, as it is perceived by us, but whose full sweep has yet to be understood.

More religion is sincerely relied upon, more it becomes Quietism, "that utter paralysis of the soul," as one of the *Mahatmas* has characterized it; for the devoutly religious, feeling themselves "saved," must, in the end, be lost to the manvantaric opportunity for Self-realization. The unresting tide of life sweeps them backward from their devachanic dream on earth no wiser than before in the mystery of Self. The same with the genuine materialist. Failing to perceive "the Self of all that is," he of necessity thinks "this is the only Self there is." Being a materialist he no more struggles than the religionist to gain a higher, nobler, truer realization of Self, of Life, than he now sees, and so he, too, must of necessity "lose his soul," or conception of Self, upon the dissolution of the mirror whose reflection deceived him.

What becomes of those Beings? Says the *Secret Doctrine*: they are "annihilated;" *i. e.,* having only a false or limited conception of Self, they of necessity lose it, since they "return into the SELF on the reverse arc," and therefore are said to "slumber in unconscious inactivity between the manvantaras," instead of going into Nirvana or Paranirvana: their "cycle of incarnation" has borne no fruit.

But why should Theosophists be so fascinated by this subject when there is before them the great doctrine of Perfection—of Mahatmas who have *found,* not lost the "SELF of all that is?" Perhaps the Karma of the "lost Atlantis" weighs heavily upon us, who in former lives succumbed to Quietism or Materialism through abuse of "the Knowledge which was ours in former lives"—Knowledge now "lost," and which we are attempting to regain on the sure basis of Universal Brotherhood, the realization of the SELF in all.

"PATIENCE SWEET—"

IRRITABILITY, whatever its mental and psychic source, may be due to many immediate causes, like illness, nervous exhaustion, and overwork. Just as the ruffled surface of a clear pool of water cannot reflect accurately the object presented to it, so the irritated human mind cannot present for the Soul's view a true image of the subject it desires to transmit for discriminating judgment and concordant action. Thus irritability always interferes with clear perception—and how *can* the resultant action be effective and discreet if the thing-to-do is not clearly seen? Irritability is ultimately due to a lack of control somewhere within the nature. Control is quite as often gained by "letting go" as by "taking hold"—letting go some personal prejudice or preconception. Removal of such obstructions is a purifying and clarifying process.

The inability of the irritated or disturbed mind to reflect accurately the presented subject may be noted by anyone for himself in the following simple way: Let one be asked a question when one is "off balance", whether through previous disturbance, fear of being unable to answer the question, dislike of the questioner or the nature of the question, or what not—it will almost invariably be found that one has to ask that the question be *repeated*. The ruffled surface of the mind has not reflected it clearly. Or perhaps an answer is hazarded regardless—in which case this "answer" will be so partial and inadequate that the questioner becomes disturbed in his turn; evidence of how infectious irritation and disturbance can be.

How can calmness be attained and persistently maintained? By abandonment of self, and by *trust*. Trust in whom or what? Trust in the Self, one's own Self and the Self of all creatures. Any lesser trust cannot be permanent in its maintenance and energic power; for everything else is impermanent. No one can disturb us if we look upon that other as an expression, pleasant or unpleasant, of the One Self. No event or condition can upset us if we recognize it as Karma, the motion in and of the One, and thus the property, good or ill, of all. No fear of question, or its nature, can arise if one perceives that all knowledge is in the Self, and that if one individually cannot answer, doubtless another can—and will—and thus share the knowledge. Nobody knows it All, but the sum of all knowledge is the potential property of each as each expands his sense of Self, and trusts the highest in himself. "The Soul is the *fearless* Eternal. He grows one with the Eternal, the fearless Eternal, who knows this."

SCIENCE AND THE SECRET DOCTRINE

XIX

THERE have been few crises so interesting, or so hopeful, as the present life-and-death struggle between the mechanistic theory of life, and the odd semi-mystic, semi-agnostic but broad view of the problem rapidly being taken up by the real men of science. So far as the latter are concerned, Theosophy will hardly criticise; slow as their approach must be in the nature of things, certain the impasses into which some of the best of them must fall, nevertheless their errors are those of incompleteness only, not of mental and moral perversity.

Prof. Edwin G. Conklin, of Princeton University,[1] states that there are human properties now and always beyond the reach of biology, and that a scientist, while insisting upon the unity of life, should recognize that there are things connected with it which his science touches but remotely or not at all. There are sufficient of unfathomable mysteries, he says, in life in its simplest terms; best leave alone the attempt to explain in terms of physics and chemistry the depths of man's nature.

Prof. Hans Pringsheim[2] warns that though physical life processes depend upon biochemistry, those reactions are extremely complex, "and as yet we understand only vaguely the laws which govern them." We have discovered many separate and unrelated facts, but are still unable to make predictions based upon mathematical laws. For this reason physical science at the present time offers more attractions to the investigator than does biochemistry. And Prof. Pringsheim's views are the result of twenty-five years of intensive biochemical research.

As one of the remaining flutters of materialism, Mrs. Augusta Gaskell has written a book seeking to demonstrate that life is quantity only, and that this can be demonstrated in the laboratory. Prof. Wm. E. Ritter, of the University of California,[3] differs decidedly with her, remarking that quality and quantity are so linked together in the action of living bodies that neither can be considered to exist apart from the other. Mrs. Gaskell's view, he hints, is decidedly "supernaturalistic."

According to Prof. W. H. Longley, writing in *Science* for May 3, 1929, determinism is fast fading out of embryology; inheritable char-

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[1] *Science*, November 16, 1928.
[2] Do. December 21, 1928.
[3] *Science*, April 19, 1929.

acter cannot be considered the simple mathematical summation and resolution of "genes," for the reason that a single gene may affect the development of several or all other characters of an organism.

In the *Scientific Monthly,* February, 1929, Prof. Wm. Morton Wheeler, of Harvard University, has a long article on the present confused state of biology which deserves study. We quote an outstanding passage:

> . . . While the nomothetes among the biologists were prostrating themselves before Mechanism, some of the more bolshevistic physicists very stealthily carried it off and dropped it into the sea. Most of the physicists, of course, keep mum about the matter, but occasionally one of them may be heard to berate the nomothetes who still long for their tin deity. Thus even Professor Whitehead, gentlest and most courteous of mathematician-philosophers, after referring to the various scientific idols that have lately been stolen from their worshippers, is moved to exclaim with a touch of irritation: "What is the sense of talking about a mechanical explanation when you do not know what you mean by mechanics?" And so conservative a physicist as Professor Bridgman seems to imply that any of his fellow physicists who are still tempted to cry for their old image had better hurry to the confessional.

Prof. Bridgman remarks that "many will discover in themselves a longing for mechanical explanation which has all the tenacity of original sin." He thinks that that desire originates in the preponderance of the mechanical in our physical experience. No doubt with the purely scholastic mind it does. But is it not marvelously interesting that, as indicated by Prof. Wheeler, it is the researches of chemistry and physics which are destroying the mechanism so stubbornly clung to by the older school of biologists—that delving into the "non-living" has disclosed living things as actually having life and not existing as dead machinery?

What then, is the linkage between the so-called living and the *soi-disant* "inanimate?" In truth the puzzle is ruffling many a feather; and the scramble for light is pursuing the problem deeper and deeper into "inorganic" nature. Some scientists think that man has kinship with the nebulae, possessing as his most important constituents the same elements. Said H. P. Blavatsky, fifty years ago:

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown . . . Each particle—whether you call it organic or inorganic—*is a life . . . (Secret Doctrine, 1888,* I, 261).

Research increasingly shows the hardiness, the prevalence, the invulnerability, even of those forms artificially distinguished as "living." Living organisms have been found in a Pre-Cambrian rock from the Algonkian in Canada and in one from the Grand Canyon of the Colorado. They have also been found in Pliocene rock at a depth of several hundred feet.[4]

Experiments by Dr. C. W. Kanolt, of the Low Temperature Laboratory of the Bureau of Mines, indicate that "life" does not disappear even at absolute zero; although it has previously been thought that all motion ceased at that temperature.[5]

The famous Professor, F. W. Twort, co-discoverer of the "bacteriophage," suspects that radio waves could be used to stimulate or create sub-germs on the border-line between "dead" and "living" matter. Such creatures, he says, would be scarcely larger than the chemical molecules of some organic substances. He thinks that if such creatures do not exist today, they must have at some previous time.[6] So said Madame Blavatsky. And Madame Blavatsky stated that the "homunculi" of Paracelsus, artificially "living" beings, were a reality in occultism and might become such in science one day.

Now, if, agreeably to Dr. Twort's hypothesis, "life" can be "stimulated" in the "inanimate," must not that life then be potential in it? And where, then, is the difference between the potency and the *latency? Is not all matter sleeping life on the evidence of science itself?* Thus let us mark down once and for all another of H.P.B.'s most startling prophecies vindicated.

> As to our outward physical bodies . . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception . . . *(S. D. I,* 248.)

The "exact science of the future" has arrived.

What, then, is this Power called "Life," the organic manifestation which slumbers in the atom, moves drowsily through the day's routine of appetite in the ox, and wakes to flashing, turbulent action in the muscles and brain cells of man? Using the word purely in its physico-mental sense, a short but ample peg was driven by H. P. Blavatsky into the blank wall of biological nescience fifty-three years ago: "Light is life; both are electricity." That light is electricity—

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[4] *Science,* September 21, 1928.
[5] *Literary Digest,* March 2, 1929.
[6] *The Week's Science,* April 8, 1929.

or rather its inseparable brother, magnetism—is now too well known for argument. As to the other proposition—the electro-polar development of the germ cell itself is now recognized.[7] For each germ cell or ovum has an "animal" and a "vegetal" pole; splitting the cell gives rise to other polarized beings, precisely as in the case of dividing a magnet; splitting it in various directions shows the substance to be non-specific, which means that the development must depend upon an unseen *organizing frame*. Just so do the visible figures formed within the field of force of a magnet depend upon the unseen magnetic pattern. As early as 1888, not long after H.P.B.'s pronouncement, Sir William Hardy found that colloids, the substances upon which "living" matter depends, were electrically charged.[8] Dr. A. M. Elliott, former Chief of the British Red Cross, remarks that electricity is the governing force of human life. The nucleus of the cell, he says, is negative and its surrounding protoplasm positive. He goes so far as to say that changes of electrical energy in the body are responsible for violent emotions and even death. Dr. G. W. Crile[9] claims that a loss of electrical charge is the essential characteristic of death. Research shows, he says, that the charge on the surface of living cells is the organizing and controlling force which keeps the life process in action. *Organized and controlled, says Theosophy, by the astral pattern-body.* Without that, the physical form would cohere, but be shapeless, or at best globular; while without a magnetic charge on the individual cell, the astral would be helpless to hold it in leash.

Experiments on nerve-electricity by Dr. de Lorgeril[10] indicate the existence of a magnetic "human fluid;" in other words, Mesmer's old "animal magnetism." The announcement is skeptically received —but why assume that *all* the vital phenomena can be explained by the simpler and better-known manifestations of the force? In relation to the plant world, and in the matter of "light," Ralph H. Mellon, N. von Rashevsky and E. von Rashevsky, of the Western Pennsylvania Hospital of Pittsburgh, find that the roots of onions and other plants throw off ultraviolet rays.[11] Albert Nodon, according to the *Literary Digest* of March 30, 1929, says that the radio is practically useless in forested regions, due to the fact that the space around the trees is turned into an electric conductor by emissions from the foliage. Prof. Fernando Sanford, of Stanford Uni-

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[7]Dr. D. H. Tennet, *Scientific Monthly,* August, 1929.
[8]A lecture at the University of Buffalo, April 12, 1927.
[9]*N. Y. Herald-Tribune,* April 20, 1929.
[10]*Literary Digest,* March 30, 1929.
[11]*New York Sun,* December 28, 1928.

versity, expresses the opinion that the solar system is an immense dynamo; and that it is possible that every human being carries an enormous electric charge, amounting perhaps to millions of volts, which remains unmanifest because balanced by a surrounding potential of the opposite sign.[12] *And what if the counteracting potential could be neutralized for the time being?*

Writing to A. P. Sinnett about fifty years ago, a Master said:

> By directing the most powerful of electric batteries,—human frame electrified by certain process, you can *stop* rain on some given point by making a "hole in the rain cloud," as the occultists term it. . . .
>
> How can *one man* generate such an amount of heat and energy? preposterous, absurd! Yet I say, that *one man alone can do it,* and very easily, if he is but acquainted with a certain "physico- *spiritual*" lever in himself, far more powerful than that of Archimedes. Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and *man,* who is the best barometer living, if he but knew to decipher it properly; . . .

Dr. Albert P. Mathews well-nigh adopted the occult attitude on physico-chemical phenomena.[13] For he states that there are only two characteristics not shown by non-living matter; consciousness and will, or power of action; nevertheless, he believes that "non-living" matter possesses them, even though not manifest. How about the intense internal and external activity of the atom, the electron, themselves? There are, says Dr. Mathews, four aspects of all matter; the mechanical, the electrical, the magnetic, and the *mental.* Now Dr. Mathews least of all would deny that the first three are *aspects* of the same Force; how about the fourth?

In a book written by him, in fact, he ascribes a new dimension to the electron; the *mental.* In the extract under consideration he goes so far as to say that we could not move any mass of matter: *i. e.*, a muscle, by mental force *unless that matter were so organized as to act as a mental individual.* Mere common sense as this seems to the Theosophist, it is certainly coming as far within the sacred precincts as is possible to the science of the day.

The electron itself, the primal unit of matter, as *so far physically discovered, is admitted* by all scientists to consist of an electric charge; "vital" phenomena now being shown to be simply the result of arrangements of matter such as to allow this basic cosmic electricity to act in certain ways—including the manifestation of con-

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[12] *The Week's Science,* July, 1928.
[13] *Scientific Monthly,* June, 1929.

sciousness—the inanimate Universe must now be seen to be *crystalized life*. What of the free, the formless life—Spirit itself, the Perceiver of its own transmutations and permutations? Even in those transmutations it is now known as permanent, though ever changing in form. Is not, then, the Consciousness within man one with that of the All, coeval and coextensive with the Space through which blow the winds of passion, of desire, of fear?

The Adepts and Science

The Adepts have for ages pursued scientific experimentation and investigation upon those lines. Seers themselves of the highest order, they have recorded not only their own actual experiences beyond the veil of matter, on both sides, but have collected, compared, analyzed and preserved the records of experiences of the same sort by hundreds of thousands of lesser seers, their own disciples; and this process has been going on from time immemorial. Let Science laugh as it may, the Adepts are the only true scientists, for they take into account every factor in the question, whereas Science is limited by brain-power, by circumstance, by imperfection of instruments, and by a total inability to perceive anything deeper than the mere phenomena presented by matter. The records of the visions and experiences of the greater and lesser seers, through the ages, are extant to-day. Of their mass, nothing has been accepted except that which has been checked and verified by millions of independent observations; and therefore the Adepts stand in the position of those who possess actual experimental knowledge of what precedes the birth of the Ego in a human form, and what succeeds when the "mortal coil" is cast away.

This recording of experiences still goes on; for the infinity of the changes of Nature in its evolution permits of no stoppage, no "last word," no final declaration.—*W. Q. J.*

THE SPIRAL PATH

OUR ideal is always higher than our attainment; otherwise there would be no progress. To have attained one's ideal is to have ceased progress, however high that ideal may be. This must be true for all beings in a universe of infinite possibilities. It is an expansion of the ideal all the time. Your own ideal has changed, although you may not have perceived it. *Being in the same direction,* the change is not noticed. Relying on the Supreme *no* effort is wasted, because all "creative thought" is in the right direction. One does not desire to preserve the "undesirable," but the "desirable." The maintenance of the desirable thought, and the cessation of the undesirable, are to be aimed at.

Then again, it is well to remember that our real progress is registered in the "inner man"; that every effort to subordinate the lower to the higher, is, to that extent, an endeavor "to live the life," thus creating and fastening the "silver strings" that take the place of the "catgut."

We have in the past generated, or created by thought, and reinforced by action, numerous elemental beings of the nature of *prakriti.* As long as our thought is in keeping with their natures no great friction is observed; but when our thoughts fail to provide them with sustenance, the struggle for life begins, and must continue until these creatures of ours die, or are so changed as to cause no hindrance. It is a new Manvantara in our little solar system, "the guiding spirit" ruling, controlling, or sweeping away all entities with the old evolution—in accordance with the key-note of the new. So, in the concrete state of the old, and the nebulous state of the new, we have to go through the preparatory Rounds. Great Nature repeats her action in accordance with Law, in the small as well as the great.

"Try; try; ever keep trying." "Realization comes from dwelling on the things to be realized." Following such injunction of Those Who Know, a constant gain will appear. Ups and downs there will be, in accordance with the swing of the pendulum,—or, more properly, the turn of the spiral. Knowing the law of action, we can keep on, whether we are at the highest or lowest point of the cycle. As time goes on and the right attitude is maintained, we shall grow less and less subject to the high or the low.

—ROBERT CROSBIE.

THE BLIND-SPOT

MAN, "occupant only of many bodies," uses each as an instrument for observation. Marvelous testimony is borne to this by the five senses, specialized channels of the one Sense—Perception—through which flow evidences of Nature's subtle properties, all of specific meaning and worth to the invisible Inhabitant, who weaves their inner substance into the warp and woof of his Web of Life. By such immaterial means does Spiritual Man gain experience on this material plane. Mystic processes! but of them all the sense of sight would seem the most occult.

Consider, roughly, the act of seeing: all objects are reflected in the eyes, as in a camera lens, inverted. From the earliest conscious functioning of sight, impressions have to be mentally turned right-side up. Sight needs to be oriented to physical environment. Babies show this by reaching the wrong way for their toes, by moving backward to grasp some object ahead, and by "reaching for the moon." Evidently, final testimony as to *what* is *where* must be taken from the other senses, which appear to be more at home here and to belong more directly to the body then does the sense of sight. For what touch, taste, smell, and hearing say of this mundane sphere stands, while evidences gained through seeing are checked by the rest. The See-er corrects his sight, bringing it into line, especially with what sensation and hearing have to tell him of this strange, foreign country.

The eyes are called the "Windows of the Soul". Each of these windows has an inner curtain known as the retina—a magic screen on which are projected all things within the range of vision. Upon this veil of sensitized substance there is a tiny point, non-sensitive to light, named the "blind-spot" because no image can be pictured upon it. Yet, strangely enough at first thought, it affords the means of seeing; for it is the place where the optic nerve enters the retina, to receive and transmit whatever is limned upon the visual camera. By its photographic properties, the retina mirrors each form. This picture is transmitted to the brain as *vibration;* which the mind perceives as *idea.* Mysterious code! whereby outer stimulus is translated into mental imagery, symbolically correspondential to the object beheld; and this is then read, in its true meaning, by the discerning power of the Ego. An ancient Teaching has it: "The soul is the Perceiver; is assuredly vision itself pure and simple; unmodi-

fied; and looks directly upon ideas". To the reincarnating Ego, the objective universe is a collection of living symbols, deeply occult in significance, a synthesized allegorical representation of Nature's qualities, themselves expressions of spiritual powers and forces acting throughout septenary manifestation. Study of this divine symbology is of the utmost value, affording true education, in Soul-Wisdom, since "Nature exists for the soul's sake."

Thus the immortal Spectator uses the physical eyes as a field-glass, to perceive Life in phenomenal presentation. But without the tiny blind-spot this could not be accomplished. Our nomenclature belies this faithful end-organ; for by reflecting nothing for itself it becomes the *sight-spot* for higher vision. It is the end of the optic telescope, through which the inner Being exercises his power of sight on this plane, too dense and coarse to permit more immediate contact. Should the blind-spot photograph on its own account, all scenes transmitted would be jumbled, composite reports, as blurred, disordered, and worthless as a moving picture taken on a film previously exposed.

There lies an intriguing correspondence between the uninvolved functioning of this nerve-end, and that "firm position" admonished by Patanjali; for what the blind-spot is to physical vision, such is the non-attached mind to spiritual insight. When blind to the lure of the world, seeing no worth in personal existence save as a means of learning, of performing service, and of fulfilling duty, the mind is a true sight-spot for Soul perception on the fields of Earth: serving unmoved, like the physical blind-spot, it views the procession of ideas cast by the passing show of events with calm, impartial attitude, untouched by passion, unswayed by desires. Such a mind would regard the whole universe as existing "for no other purpose than the soul's experience". Only when all life-activities shall have come to present "the drama of the soul", shall the human mind perform its real function as "thinking principle". The Egoic Presence, when no longer confronted by a whirling mass of distorted, confused ideas, a tangled skein of life-threads all stained and soiled, will succeed in the "great Enterprise". Inestimable gain shall accrue; for all departments of daily existence will contribute riches to the Soul, and each least event add to golden lore of Wisdom. This harvest is unlosable because garnered for all. The Real Man has no ambition for himself. Those possessions ever sought by Him belong to "all pure souls equally".

A mind enslaved to self-interest, on the lookout for personal advantage, can grasp the intrinsic worth of nothing. Mental bias

is a *blind*-spot to deeper vision, confusing the issues of life. The blind spot of the judge is pre-judgment; his sight-spot, impartiality. The blind spot of the truth seeker is pre-conception; his sight-spot, an open mind. The blind spot of all men is selfishness; but "none so blind as he who *will* not see".

Theosophy offers cure for spiritual blindness in its three great ideas of Life: Unity, Law, and Brotherhood, and presents opportunity to follow the thrice-blessed Path of evolutionary progression: in spiritual unfoldment, mental expansion, and mortal perfection. The journeying on this Path constitutes the one reason for existence. Who would not follow this Royal Highway? Adown the vistas of ages, wails the answer: "Few; and, of these, fewer still persist!" And the "Golden Precepts" of sacred Writ call this Law-destined roadway a "Path of Woe"! Light could not be the source of darkness. Why this weird paradox of dark woe, along the Pathway of True Light? It must be that the pilgrim brings his own woe to the Path; and that the darkened places on the traveler's way are shadows cast by the *blind* spots of his mind.

Whence such blindness of the "Sons of Light," a race of Gods with eyes holden to their God-hood? For answer, turn to that father of errors, the personal-god idea—blind spot of Humanity. As the true conception of Deity is the Heart-Spring of discrimination; even so is the false notion the poisoned source of ignorance and despair. It hangs like a pall on the race-mind, luring men from self-knowledge and responsible action. Religion's warped perspective of one life-span inculcates fear of death. *Belief* provides scant consolation; and compensation for the uncertainty of the future state is sought in present selfish living, in a vicious cycle of ignorant sowing and sorrowful reaping.

Truly, "Ideas rule the world"; and the Theosophical student, child of his race, should guard well against the mass-thought. Eternal vigilance is needed lest the outside god be replaced by an image of *himself,* enshrined within, and of whose erudition and beneficence he would have others take note. The safeguard is "Dispassion," explained by Mr. Judge as "the attainment of a state of being in which the consciousness is unaffected by passion, desires, and ambitions." Ambition, veiled and elusive, can lurk, unrecognized, in the student's heart; its subtle desire to shine in doctrinal expounding, to become a "great" Theosophist—obstructing Soul growth and summoning dire Karmic reactions. For the ambitious student not only stands in his own light, but screens the pure Light from others. One swept away by this fiery impulsion, becomes

morally blind, like a run-away horse in its frenzy; which sees nothing, but tramples down all in its path.

None can recover from racial blindness alone. Each needs the healing touch of the Physician. This can be found only by giving and receiving of brotherly assistance, in full co-operation with those Lovers of the Race, whose vision transcends restrictions of time, space, and matter, and whose piercing sight penetrates deep into the hearts of mankind. H. P. Blavatsky called *loyalty* the indispensable condition. Its soul is *gratitude*. Grateful loyalty loosens all the "knots of the heart" and removes all doubts from the mind as to Masters, Their Line, and Their Plan. To perceive thus, is to be seen of Them and to receive Their assistance in humbly following the "Doctrine of the Heart," leaving behind forever the "Doctrine of the Eye," based on errant human vision. Then all scales shall fall from the eyes; and Man shall *see* as Soul.

RELIANCE ON THE LAW

Are you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs. What if the future presents no clear view; what if the future is not clear; what if your desires are not fulfilled; what if your progress is not at all apparent—why worry about it? You cannot change it. All you can do is the best you can under existing circumstances, and *that is that very thing you should do,* dismissing from your mind all thought of those things which are not as you would have them.

Every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force. If as individuals we could take the position of *Kamaduk,* the cow of plenty, and with universal beneficence use our powers without thought of self, life would be another story.—R. C.

JESUS: INITIATE AND TEACHER

V

IN the *Clementine Recognitions* the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, *i. e.,* an initiate of the "heathen" temples. It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among the patricians who, for various reasons had been excluded from any participation of the Mysteries, to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic . . . One of the best and most unquestionable proofs of our assertion may be found in the so-called *Museo Gregoriano.* On the Sarcophagus, which is panelled with bas-reliefs representing the miracles of Christ, may be seen the full figure of Jesus, who, in the resurrection of Lazarus, appears beardless "and equipped with wand in the received guise of a *necromancer* (?) whilst the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy."

Had posterity been enabled to have several such representations executed during the first century when the figure, dress, and everyday habits of the Reformer were still fresh in the memory of his contemporaries, perhaps the Christian world would be more Christlike; the dozens of contradictory, groundless, and utterly meaningless speculations about the "Son of Man" would have been impossible; and humanity would now have but one religion and one God. It is this absence of all proof, the lack of the least positive clew about him whom Christianity has deified, that has caused the present state of perplexity. No pictures of Christ were possible until after the days of Constantine, when the Jewish element was nearly eliminated among the followers of the new religion.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in

the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"As above, so it is below. That which has been, will return again. As in heaven, so on earth."

It was given to a contemporary of Jesus to become the means of pointing out to posterity, by his interpretation of the oldest literature of Israel, how deeply the kabalistic philosophy agreed in its esotericism with that of the profoundest Greek thinkers. This contemporary, an ardent disciple of Plato and Aristotle, was Philo Judaeus. While explaining the Mosaic books according to a purely kabalistic method, he is the famous Hebrew writer whom Kingsley calls the Father of New Platonism.

It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it . . . , *Asaya,* physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and god-ship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia,* the Essaian or Essene. Josephus and Philo Judaeus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria,* and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute, a Nazaria, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and St. John the Baptist preached the end of the Age; which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists; "they had their *mystic* books, and predicted future events," says Munk.

The real meaning of the division into *ages* is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly believed that he

meant the end of the world. There had been many prophecies about the forthcoming age. Virgil, in the fourth Eclogue, mentions the Metatron—a new offspring, with whom the *iron age* shall end and a *golden one* arise.

Dunlap, whose personal researches seem to have been quite successful in that direction, traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: "They rejected pleasures, *despised riches, loved one another,* and more than other sects, neglected wedlock, deeming the conquest of passions to be virtuous," he says.

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist or *re-incarnationist*—again like these same Essenes, whom we see were Pythagoreans in all their doctrines and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them. In his discourses and sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenians and the Nazarenes; and Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. "Why speakest thou unto them in parables?" they often inquired. "Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given," was the reply, which was that of an initiate. "Therefore, I speak unto them in parables; because, they seeing, see not, and hearing, they hear not, neither do they understand." Moreover, we find Jesus expressing his thoughts still clearer—and in sentences which are purely Pythagorean—when, during the *Sermon on the Mount,* he says:

> "Give ye not that which is sacred to the dogs,
> Neither cast ye your pearls before swine;
> For the swine will tread them under their feet
> And the dogs will turn and rend you."

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the

past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. That which is now termed the superstitious *verbiage* and gibberish of mere heathens and savages, composed many thousands of years ago, may be found to contain the master-key to all religious systems.

It was after the rebellion of Bar Cochba, that the Roman Emperor established the Mysteries of Adonis at the Sacred Cave in Bethlehem; and who knows but that this was the *petra* or rock-temple on which the church was built? The Boar of Adonis was placed above the gate of Jerusalem which looked toward Bethlehem.

Munk says that the "Nazireate was an institution established before the laws of Musah." This is evident; as we find this sect not only mentioned but minutely described in *Numbers* (chap. vi.). In the commandment given in this chapter to Moses by the "Lord," it is easy to recognize the rites and laws of the Priests of Adonis. The abstinence and purity strictly prescribed in both sects are identical. Both allowed their hair *to grow long* as the Hindu coenobites and fakirs do to this day, while other castes shave their hair and abstain on certain days from wine. The prophet Elijah, a Nazarene, is described in 2 *Kings,* and by Josephus as "a hairy man girt with a girdle of leather." And John the Baptist and Jesus are both represented as wearing very long hair. John is "clothed with camel's hair" and wearing a girdle of hide, and Jesus in a long garment "without any seams" . . . "and very white, like snow," says Mark; the very dress worn by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

In relation to the well-known fact of Jesus wearing his hair long, and being always so represented, it becomes quite startling to find how little the unknown Editor of the "Acts" knew about the Apostle Paul, since he makes him say in I Corinthians xi, 14, "Doth not Nature itself teach you, that if a *man have long hair, it is a shame unto him?*" Certainly Paul could never have said such a thing! Therefore, if the passage is genuine, Paul knew nothing of the prophet whose doctrines he had embraced and for which he died; and if false—how much more reliable is what remains?

In a pretended letter of Lentulus, a senator and a distinguished historian, to the Roman senate, there is a description of the personal appearance of Jesus. The letter itself, written in horrid Latin, is pronounced a bare-faced forgery; but we find therein an expression which suggests many thoughts. Albeit a forgery it is evident that whosoever invented it has nevertheless tried to follow tradition

as closely as possible. The hair of Jesus is represented in it as "wavy and curling . . . flowing down upon his shoulders," and as *"having a parting in the middle of the head after the fashion of the Nazarenes."* This last sentence shows: 1. That there was such a tradition, based on the biblical description of John the Baptist, the *Nazaria,* and the custom of this sect. 2. Had Lentulus been the author of this letter, it is difficult to believe that Paul should never have heard of it; and had he known its contents, he would never have pronounced it a *shame* for men to wear their hair long, thus shaming his Lord and Christ-God. 3. If Jesus did wear his hair long and "parted in the middle of the forehead, after the fashion of the Nazarenes" (as well as John, the only one of his apostles who followed it), then we have one good reason more to say that Jesus must have belonged to the sect of the Nazarenes, and been called NASARIA for this reason and not because he was an inhabitant of Nazareth; for they never wore their hair long. The Nazarite, who *separated* himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy, and shall let the locks of the hair of his head grow," says Numbers (vi. 5). Samson was a Nazarite, *i. e.,* vowed to the service of God, and in his hair was his strength . . . But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim.

Jesus, Apollonius, and some of the apostles had the power to cast out *devils,* by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. The accusations against Jesus of practicing the magic of Egypt were numerous, and at one time universal, in the towns where he was known. The Pharisees, as claimed in the *Bible,* had been the first to fling it in his face, although Rabbi Wise considers Jesus himself a Pharisee. (We believe that it was the Sadducees and not the Pharisees who crucified Jesus. They were Zadokites—partisans of the house of Zadok, or the sacerdotal family. In the "Acts" the apostles were said to be persecuted by the Sadducees, but never by the Pharisees. In fact, the latter never persecuted any one. They had the scribes, rabbis, and learned men in their numbers, and were not, like the Sadducees, jealous of their order.) The *Talmud* certainly points to James the Just as one of that sect. But these partisans are known to have always stoned every prophet who denounced their evil ways,

and it is not on this fact that we base our assertion. These accused him of sorcery, and of driving out devils by Beelzebub, their prince, with as much justice as later the Catholic clergy had to accuse of the same more than one innocent martyr. But Justin Martyr states on better authority that the men of his time *who were not Jews* asserted that the miracles of Jesus were performed by magical art . . . the very expression used by the skeptics of those days to designate the feats of thaumaturgy accomplished in the Pagan temples. "They even ventured to call him a magician and a deceiver of the people," complains the martyr. In the *Gospel of Nicodemus* (the *Acta Pilate),* the Jews bring the same accusation before Pilate. "Did we not tell thee he was a magician?" Celsus speaks of the same charge, and as a Neo-platonist believes in it. The Talmudic literature is full of the most minute particulars, and their greatest accusation is that "Jesus could fly as easily in the air as others could walk." St. Austin asserted that it was generally believed that he had been initiated in Egypt, and that he wrote books concerning magic, which he delivered to John. There was a work called *Magia Jesu Christi,* which was attributed to Jesus himself. In the *Clementine Recognitions* the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, *i. e.,* an initiate of the "heathen" temples.

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled *demons* by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary. "And he cast the spirits with his *word* . . . and healed all that were sick" *(Matthew* xviii. 16). When the Jewish rulers ask Peter *(Acts* iv. 7): "By what power, or by what *name,* have ye done this?" Peter replies, "By the NAME of Jesus Christ of Nazareth." But does this mean the name of Christ, as the interpreters would make us believe; or does it signify, "by the NAME which was in the possession of Jesus of Nazareth," the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all he does he does in *"His Father's Name,"* not in his own.

(Collated from the writings of H. P. B.)

(To be continued)

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

"HAD quite an experience today, Dad," volunteered John Jr. sociably.

"So, Son?" Mr. Melbourne was reading, but he looked up with a smile.

"Walking to school with Ned, he happened to say, 'What day is this?' 'Mr. Judge's day—March 21,' I answered. Of course he asked me at once, '*Who is* Mr. Judge?' You know, Dad, I was stumped for a minute. Mr. Judge has been a real friend to me for so long, that I didn't realize there are so many who have never even heard of him."

Mr. Melbourne closed his book. "Well, and what did you tell Ned?"

"I said Mr. Judge was one of the bravest men I ever knew. Ned is keen on courage, so he asked what Mr. Judge had done. I went on to tell him about H. P. B. and the Theosophical Society she founded—and its Declaration of Independence. And the row it raised, and how after she and Colonel Olcott went to India, Mr. Judge stayed right by the guns here, where the battle was hottest.

"Ned wanted to know more about it: 'And what did Mr. Judge do?'

"So as we walked along I told him about the long years of struggle, and how Mr. Judge kept right on, the heart and soul of everything, just like Washington in the Revolutionary war, fighting the enemies of Theosophy and the Tories inside the Society, defending H. P. B. and every loyal Theosophist. Really, Dad, I never thought of it just that way before, but Mr. Judge *was* just like Washington, and it was just as real a War—harder, actually, I told Ned, because mighty few people could see what it was all about."

Mr. Melbourne showed his interest. "I believe you are right about that, Son. It had never occurred to me, either. But how did it strike Ned?"

"Oh, it was fine, talking to Ned, because he sticks right to the main trail. 'What did Mr. Judge do after H. P. B. died?' He wanted to know all right, so I told him how all the others began running around in circles and going off on side tracks looking for a Successor to H. P. B., while Mr. Judge went on working the same as

before—told them H. P. B. wasn't *dead,* and all every one had to do was to keep right on, on the Path she had pointed out. The trail was blazed in her books."

John paused, out of breath and looking a little flushed with his own eagerness. He walked toward his father, and Mr. Melbourne shook hands with him very quietly and seriously. "And then?"

"Ned didn't say anything. We were both silent for a minute or two, and I was wondering if I hadn't said too much, or been too keen about it. I remembered this was all news to Ned, while I'd been going to Theosophy School ever so long.

"But pretty soon Ned stopped and turned, facing me. 'I've always known there's more than one kind of courage, Jack,' he said, 'but I suppose most of us think of physical bravery first, like a soldier in battle. But that other kind, Mr. Judge's kind, is the best. Why, with that kind of bravery a man can face anything or anybody, no matter what happens.'

"Then I knew Ned understood, but he wasn't through talking. 'You know, Jack,' he went on, 'if some of us had more of that kind of courage we'd do the right thing even if it was against the whole crowd. We'd have stood up for Miss Newberry the other day when some of the boys began razzing her behind her back. She *is* a good Teacher and we know it.'

" 'Right-O,' I answered. 'It would have made a big difference in the class spirit, and it would have made a bigger difference in us all.'

"So then we went on our way, and just before we got to school Ned turned and looked at me again. We both smiled—and Dad, we shook hands with each other just the way you and I did a minute ago! Then we laughed, and Ned said, 'Jack, I think your Mr. Judge is *everybody's* friend who's got the courage to want to learn to fight for what is right everywhere and all the time.' "

"Son," said his father, "I wouldn't be surprised if all of us would find there are lots of Neds in the world, if we keep on looking for them, as Mr. Judge did."

UNWRITTEN HISTORY

THINK not that Truth, the whole truth and nothing but the truth, can ever be made a matter of record. Behind every least observable action there stretches away to infinity the presence and the pressure of unbroken continuity. An action is but a cross-section of a current, as a point is the cross-section of a line. Every motion of our consciousness is written in Morse code—a dot and dash alphabet; the dots our intersection of another's current of thought, desire, and feeling; the dash our momentary union, broken by the spacing due to other interruptions of the same nature. Memory is our fading registration of these impacts, imagination our attempts to decipher them. The Universe is a vast sending and receiving mechanism. All this is a matter of record, and of record only—and this is history.

The reading of this record is another matter altogether: the Recorder cannot be put in print, or type, or action: it is the Writer, not the writing, or even what is written, that makes and unmakes all valuations. It is the "*undisclosed* Veda" that concerns us in any and all Scriptures. It is the Historian that should concern us as we study Nature's record of war and peace throughout all time, throughout all space: he who writes is unwritten history. We have to remember, and more than remember, we have to imagine, and more than imagine, if we are ever to *realize* that all Space is alive, is Life, conscious in every portion—in every dot and dash—and ceaselessly broadcasting, one portion to another, its needs and surplus.

The doctrine of the Trinity underlies every Science as it underlies every Religion—the doctrine of a trinity that exists in Unity: it is the basic Principle of all Action, or Karma, whether we call it by one set of names or another. This is the Mystery all are endeavoring to solve—the unwritten history all are attempting to read. Yet it is writ both large and small, everywhere in Nature as in ourselves. The Power does not exist by itself; the Weight does not exist by itself; the Fulcrum does not exist by itself. They are three *relations*—not independent entities—and the three are One, the Lever of Action, or Karma. All three relations are interchangeable because they *are* relations, and no more. Whether a lever of the first, or the second, or the third class, it is still one and the same Lever—Life, the Principle of all that is, of all relations that are. Is our life, then, relative? It is, but it is

more than any relation or any class of relations. Is our life, then, absolute? It is, for all relations exist in it. Then is our life both relative and absolute? It is—and this is the great Duality which pervades all Manifested nature: the Duality which antedates the Trinity, as differentiation internal precedes all manifestation external. As we recognize the trinity in nature and in ourselves we turn from the manifested to the Unmanifested: we are alone, but alone with ourself, and so may more than recognize—may know ourself as Dual, as behind and beyond all manifested things. This is Being apart from Action, from form and change. This Superior nature is able to cognize its Self—to *realize* that all Nature, internal and external, objective and subjective, bears the Signature of self —is Self-written. This is not to act, it is not to know, it is to *be* the Knower—the One who has "found the Self," the Being who has "awakened to the Self," the Self of all that is. This is to live "beyond all Karma, beyond all causes as beyond all effects. It is not dependent existence, it is not independent existence, it is Self-being, Self-existence—dependent on no thing, independent of nothing."

The ignorant Souls, who are none the less ourself, though our Self were that of the Great Soul, the *Mahatma,* dwell in the threefold world while embodied, in the dual world when disembodied. Whether their habitation be triple or dual they are caught, squirrel-like, in the wheel or the sphere of their own rolling: they discharge the presented obligations of their existence by incurring new ones. They are forever signing *post obits*. Hence they go from death to death, from birth to birth, because their existence is *unbalanced*. Unconscious sleep, unconscious death, is their only relief: Nature, not themselves, temporarily restores their poise by relieving them for the time of their burden of "unexpended Karma."

At waking, our body and mind are more nearly "rested," that is, in balance, than at any other period of the day. By night the burden of unequilibrated physical and mental actions and re-actions has become so great that we are "tired out," thankful for the temporary oblivion of sleep. Come death, the burden has grown so vast that we are wearied beyond further endurance of the unequal conflict between the life within and the life without both body and mind. The "separation of the Soul from the body," whether by sleep or death, is Nature's cutting of the Gordian knot of time. According to theosophical teachings the interval between death and rebirth is as 30 to 1 of the interval between birth and death: it requires 1500 years for the Soul to *compensate* the mental and

psychical disturbance of 50 years of "embodied existence!" All this 1500 years, like our nightly sleep, is unwritten history. We deal with these vast inter-planetary spaces as if they did not exist, as if we did not exist. Embodied existence, as compared to disembodied existence, is as speech to silence.

The world is full of those who "strive for perfection" without ever taking thought of what perfection means. Behind all speech is silence; behind both is that Principle of action and rest, Karma, by which alone this "pair of opposites," and all other dualities exist. But beyond as within, enclosing as enclosed, is that Principle of all principles, that Power of all powers, the Life, the Soul, which anon speaks and anon is silent, whether it speaks wisdom or folly, whether its silence is empty or fulfilled—but which is neither manifested nor non-manifested.

> "That which is neither Spirit nor Matter, neither Light nor Darkness, but which is verily the container and the root of these—THAT THOU ART. Thou art this, O little man, and thou knowest it not."

What is perfection but balanced existence, "the conscious existence in Unity, not in separateness, in Knowledge and not in action, in Will and not in Desire, in the Self and not in self?"

The world is not blind, it is one-eyed. Half-sight is behind all our religions and all our sciences. One and the other stop at the Trinity in nature and in man. Here and there, out of the silence of the long past, a rare voice speaks the duality behind all nature as if any duality could be the Finality. This is the source of the antinomy and syncretism of all revelations and all theories. Each admits one-half of Nature and denies the other. Only he who sees the Self in all things and all things in the Self has found the Way, the Truth, and the Life. This is the unwritten history which not even a Buddha or a Christ can record—the history of the Eternal Pilgrim.

TANGLED THREADS

IT IS said there is a peculiar belief among many tailors that trouble will come with a customer for whom he sews, if the threads in his needle knot and break unusually. To one who has observed that threads will always break and knot excessively when continuously pulled against the lay or weave of the thread in the making, it seems strange that tailors or anyone who sews would not learn to check the knots and breaks by reversing the pull on his thread. To the tailor who has not learned this simple, but fundamental principle, the entire character or relationship of his customer is then changed by so simple an act as tying his anchoring knot in the other end of his thread, so that he pulls with its weave and not against it.

Is not this virtually the whole story of life and its action in us? We become entangled in nerve tensions, in physical, mental and moral breaks simply because we are pulling the threads of life against the lay of nature in its looms of form and consciousness. In every domain of nature we find the eternal principle of all evolution is upward and on toward higher and more perfect forms or manifestation. Once this order is reversed or broken, that form of life or that classification begins to retrograde and is on its way out of manifestation.

In man, the highest of Nature's forms known to us, this instinctive response to Nature's universal impulse is found even in the most vicious or degraded of mortals. In moments of sudden great danger they will unconsciously act or reach out toward the protection of the weak or helpless—even to forgetfulness of their own peril. In disasters at sea, in great fires, accidents, and sudden tragedies, this impulse has been too often demonstrated to demand more than mention. When we consider how many sailors, sea captains, soldiers, trainmen, guardians of the law, wives, and mothers have given their lives for others without hope of other reward than found in the giving, or the impulse of service to others, it seems strange that so many millions of people could have been so much confused over the story of the "Vicarious Atonement."

All of Nature tells us that no vicarious atonement is possible, that each for himself must reap as he has sown, that cause and effect cannot be separated, that action must be equalled by its own principle of re-action. If however the supreme "Vicarious Atonement" could be possible through any phase or transmutation of eternal

law, what mortal on earth today, or what mortal through the ages would not gladly surrender the life in his physical form—IF he could *know* that in so doing he gained for himself immortal life, eternal bliss and gave to the rest of the human race the opportunity to gain the same—when there was no other way possible through which such gift or power could be obtained? Why then look upon any being as a God only because he has responded to the godlike principle inherent in all life as it manifests its evolutionary principle of expression?

In this view of life and nature *every* mortal is crucifying the flesh and resurrecting the Christ every time he demonstrates the godlike principle within and lives or does the best that is possible with conditions surrounding him. It is said that the real meaning of the word Christ is "The Anointed". Surely every soul is anointed with the spirit of truth every time it lifts upward toward more and more of divinity in thought and action. This being true, we must of necessity "Deny the Christ" every time we pull the threads of life against their lay in the Weaver's looms.

Ancient wisdom tells us that "He who lies, ever so little, thereby loses the power of discrimination between the truth and the lie." One drop of ink will stain all in the crystal glass of water. One drop of poison in the purest of food, may cost the life of all who taste, one match may burn a whole city and the pressure of one button stop a million turbine wheels of industry.

The *Gita* teaches us very clearly that the issues of life and of being depend on *action,* and since man is inevitably the "Chooser" of all action, he finds that the mere possession of that power of choice *compels* its constant use in pulling the threads of life either with or against their weave in the making. Then as the *Gita* says, "Let the motive for action be in the action itself and not in the event. Be not incited to actions by the hope of their reward, nor let thy life be spent in in-action . . . and laying aside all desire for benefits to thyself from action, make the event equal to thee whether it be success or failure . . . But the performance of works is far inferior to mental devotion. Seek then a refuge in that mental devotion which is knowledge, for the miserable and unhappy are those whose impulse to action is found in its reward."

By such standards it does not seem difficult to determine *why* there is so much of misery and unhappiness in the world today, nor why the chrysalis of Karma unfolds so many tangled, knotted threads of life for us to straighten.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 184 to p. 192, Vol. I).

By W. Q. J.

THE impulse of Evolution is found in the force of the spiritual breath. It is not to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

Man first in the 4th Round. *p. 187.* The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

Our Natures from what. *p. 189.* In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

Correspondence of Human Evolution with the nebular evolution and condensation is to be found on these last lines of *p. 191:* "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

Origin of White and Black Magic. See *note on p. 192,* where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and

* From *The Path*, June, 1891.

again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

Effect of Affinities

You misunderstood a little the words "Do not think much of me." Underline "much," but not "think." You will please think all the thoughts you will of me, but do not place me on any pinnacle: that's all I meant.

A constant endeavor towards perfecting the mere mortal machine is folly. Thereby we sometimes fail to live up to our own intuitions. This habit goes on for some time, but will get weaker as other senses (inner ones) begin to appear. Yet know the new fully before being off with the old.

Inasmuch as we learn almost solely from each other—as we are all here for each other—the question of the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves us, and anon damns. For we may meet in our lives a person who has a remarkable effect, either for good or ill, because of the affinities engendered in past lives. And now our eyes are open, we act to-day for the future.—*W. Q. J.*

THE TRACKLESS PATH

LIFE, circling spiral-like through Eternity, moves ever onward. The Spring-time, fresh and green, ushers in the new cycle; and in its trackless path follows the Summer-time, and the Autumn-time, and the Winter-time, the dead-time of the year. Blending each into the other, they glide lazily and silently on, seemingly without either a purpose or a plan. Similarly, in the smaller cycle, is the day-time unfailingly followed by the night-time. And within it, in the still smaller cycles and circlets, are yet others, themselves divisible into smaller and infinitesimal units of Time.

But TIME, an abstract Deity, stands in the background—beginningless and endless. Within its measureless extent, all things and beings have a beginning; within its fathomless infinitude, all things and beings have an ending. Each and every moment marks a birth, a starting-point; each and every moment marks a death, a transition, a resting-place. The unbegun Past and the unending Future are inextricably interjoined in the unbroken Present—unconditioned —TIME.

The Soul is the Perceiver and it looks directly upon ideas—the world of Soul. To it there is only One boundless Life—One ever-present Reality—the Primeval Spirit, from which flows the never-ending stream of conditioned existence. The Soul knows that it is, itself, even a portion of that Spirit; that it assumed life in this world of conditioned existence.

But, alas, in awakening to the sense of self,—through *Ahankara*, the tendency to identify the self with forms and conditions—the Soul is confounded. The senses and things perceived mingle, and lo! flames *Trishna,* the thirst for things. Desires indulged, breed lusts which work but woes. The mind, mistaking the illusions of life—*Maya,* for true, is mazed. And the Soul, blinded by the delusion which springs from liking and disliking, is overwhelmed with despondency. Then it struggles: at first for happiness, and against sorrow; at last, for freedom from both happiness and sorrow. Tossed this way and that, hurled from lofty heights and raised from depths of degradation, tasting of glory and of dishonor, knowing both love and hatred—the wearied Soul desires naught of Life, but death. Yet it knows that it must live on. Stripped of every illusion, it has faced Reality, if but for a moment. And, thenceforward, it looks with new-born vision upon the passing shows of life—seeking for the ever-enduring, among unenduring things.

ON THE LOOKOUT

Aftermaths of War

The Week's Science for April 22, 1929, furnishes us with an incident which has about it a peculiarly sinister horror. After the war a chemical factory near Cologne had on its hands a large quantity of Blue Cross war gas. Attempts were made to burn it, but the smoke was too poisonous. The fishing industry protested dumping it at sea. For a while it was buried in the yard of the gas factory. The haunting fear of leakage or of criminal use, finally led the city authorities to build two huge pits, line them with reinforced concrete and cement the gas therein in its original containers. Meantime the stuff lies there, a fearful concentration of visible Karma biding its time for some new and deadly use, purposive or accidental.

Meantime, limited by the Versailles treaty to building war ships of a rigidly limited type, German ingenuity has devised and is building a new kind, which while keeping well within the treaty limits, is capable of dealing with two of our rival treaty cruisers and of giving a hard fight to a full sized battleship. The details of the matter are interesting principally to naval engineers, but meantime it provokes certain remarks of the *Baltimore Sun* which are worth recording. (*Literary Digest,* Feb. 16, 1929).

German Ingenuity

> This result of German ingenuity will certainly be studied with absorbing interest by naval experts all over the world, and will set their wits to working in attempts to match its advantages. That is to be expected from those whose business it is to build machines of war. But it should also stimulate the minds of those who wish to abolish war, for it inevitably suggests the most destructive arguments against armaments and the spirit of hatred which provided them . . .
>
> It shows the futility and folly of arrangements arrived at by force and not by justice. It shows the senselessness of rivalry in armaments, and, above all, it reveals the power of example. If the Allies had set the example of disarmament, there would have been no incentive for the Germans to build the vessel.

War is not to be prevented nor to be created by arming or disarming. Mechanical construction is nothing but the outer expression of the inward temper which is the generator of inevitable karma. On the day when we see a nation act the principle that it

is better to be slain than to slay, better to be robbed than to rob, we will hail for the first time the beginning of a real disarmament, a disarmament from within outward, based upon compassion and knowledge of the indestructibility and unity of all human spirits. All short of this is but "hedging" and temporizing.

FOREBODINGS

In the days when H. P. Blavatsky lived and suffered, to question the sacrosanctity of modern progress or the optimum nature of its direction, ticketed one as promptly for bedlam as criticism of Christianity labeled one for the ranks of the damned. Nevertheless, H. P. Blavatsky, who did both and took the consequences, is now vindicated on the religious side, since she said no worse than the present dicta of ecclesiastics themselves. In respect to modern progress, it is only a few years ago, that men of any substance first began to raise timidly questioning voices. In the present year there are a few premonitory signs of a time when the value of material progress in general will become an actual live issue. Not merely that philosophers and men of letters will content themselves with expressions of dissatisfaction, which, however bitter, would never pass the bounds of futile academicity, but that a real, earnest and fundamental movement may be set on foot to hold the mad rush back on the one hand while seeking a better direction in which to turn it on the other. There are visible many raindrops presaging the monsoon.

SCIENTIFIC WARFARE

The scientific horrors of potential or future warfare, of course, were first to arouse misgiving. From the *London Daily News* of January 7, 1929, and the *Manchester Guardian Weekly* of July 13, 1928, we learn something of the course of political warfare on the question of poison gas in England. In a debate in the House of Lords, Lord Halsbury, armed with a war office manual, stated that a new gas had been developed, so deadly that one part in ten million parts of air, would incapacitate all men within its radius of action in a minute. A bomb filled with it, he said, would kill every human being between Regent's Park and the Thames, if dropped in Piccadilly Circus.

> He suggested that copies of the manual on chemical warfare should be given away, for if every adult in the country were to read it there might be such a wave of indignation and

> righteous horror that people would do anything to make some agreement which would put these things under international control and prevent their use in warfare.

Lord Salisbury criticized the creation of panic in the situation, saying that Lord Halsbury had not taken account of the development of defense and that the dangers of alarming the public mind, might be worse than the effect of gas attacks. But some months later, Herr Nestler, an ex-officer of the German gas corps, stated that:

> It would be an illusion, to believe that modern poison gases could be made innocuous by preventive measures. There could be no effective protection for civilians against poison gas attacks, since in future gases would be used which would speedily destroy the very texture of the skin and flesh, and to equip the entire civil population with gas masks would be too expensive.

He went further and stated that preparations now under way for gas warfare were being kept a profound secret because governments were afraid of a general upheaval if the people were to learn the truth. The palliative he advocated was that scientists should refuse to make experiments, the results of which might be used for gas warfare. A noble sentiment, but as far as we know, one which has been put to practice by only one scientist of note: the honored and honorable Prof. Frederick Soddy. Thus is pictured by indisputable authority an existing condition which upon the turn of a card could destroy in a fortnight, every gain—real or imaginary—which has ever been made through material progress during the course of the ages.

Pessimism Over the Future

Speaking in general terms, Doctor Alfred J. Lotka, before the American Association for the Advancement of Science, expressed deep pessimism over the future. (*New York Times,* January 1, 1929). He thought that the rise of the curve of knowledge had left the growth of human wisdom far behind and that the science of human conduct had gained nothing since the Middle Ages.

> We are stuck in the morass of authority worship, he declared.
>
> We flatter ourselves that we live in an era of progress altogether unparalleled in history. But from the more distant perspective of a generation that shall come after us the view may appear different. Wonder they may, indeed, at our skill in turning the powers of nature to our ends. But will they not

marvel more at the incredible contrast between our skill in doing and our ineptitude in choosing what to do?

The growth of the machine partly, he thought, was resulting in a lessening demand for highly developed minds, remarking:

> Is the human race to become patterned after the model of the anthill or the beehive, with a large number of "workers" of stunted mental growth, supporting and supported by a small aristocracy of best minds set aside for the creative function—creative, that is, in the spiritual sphere? It would not be the first time that evolution had worked out along the path of degeneration. The thought may be displeasing, but evolution will have its way, whether we like it or no.

A NEWSPAPER VIEW

Disillusion has even penetrated the mind of a newspaper columnist, Mr. Harry Carr of the *Los Angeles Times,* who possesses frankness, courage and wit in about equal measures. He remarks:

> With all our books, our radios, our flying machines, we still know less about the essential fundamentals of life than the animals.
>
> ARE WE CIVILIZED?
>
> Criminals, locked up like tigers in a zoo and from time to time mowed down by machine guns; nations impoverishing themselves to buy guns to kill each other; men dying in the struggle to amass more money than they can possibly use . . . we have not progressed very much further than the Pleistocene man—playmate of the prehistoric ground sloth—whose skull now grins in the museum. In many ways it is impossible not to admit that the human race has retrograded since the days of the cave man. *(Los Angeles Times,* August 4, 1929).

A MORAL BASIS FOR SCIENCE

Of all the prominent men who have joined the ranks of the pessimists, apparently only Sir J. C. Bose, the Hindu scientist, has the moral basis and the perception to have offered anything partly constructive.

> Some of the followers of the Darwinian theory laid special emphasis on Nature's red tooth and claw and the conflict underlying existence. But the new investigations that have been carried out in my Institute, have revealed many harmonies in the web of life. The misleading idea, that conflict is the only law of life, has led to a feverish rush even in the realm of science, for exploiting applications of knowledge, not so often for saving as for destruction. In the absence of some power of

> restraint civilization is trembling today on the brink of ruin. It is, however, a misreading of the law of Nature to regard conflict as the only force in operation; for even more important is mutual aid in the great process of evolution. (An Allahabad dispatch, Nov. 17, 1928).

Perhaps Sir Chunder Bose, by expressing himself in the pale and cautious terminology of science, rather than in the forceful penetrating diction of the ancestral doctrines so well known to him, may the better catch the ear of science.

An Interesting Trilogy

For a comprehensive delineation of the whole arena of battle we are indebted to three figures whose prominence and whose complete self-identification with the currents of human thought which they represent, make them second to none as expositors: William B. Stout, designer of the Ford monoplane, James J. Davis, United States Secretary of Labor, and Joseph Caillaux, former premier of France. They write respectively in *Collier's* for July 7, 1929, in a presumably syndicated article in the *Los Angeles Times,* July 28, 1929, while M. Caillaux' views are conveyed also through the latter medium, of a following date.

Views of Mr. Stout

Mr. Stout's article throughout expresses that strange, narrow, enthusiastically juvenile quality of perception which is the very keynote of the mechanical-minded.

> Philosophies, systems of ethics, verbal theologies have never been purely constructive, or even definite in constructive work. You cannot remold the mechanical psychology of a man by mere conversation or symbolic ritual. You cannot do the impossible by incantation or necromancy. There is no magic. Witchcraft is gone forever. The so-called supernatural which many worship is, in many aspects, voodooism, a deification of something we do not understand.
>
> I am attacking no formalized religion, I am seeking to set up no new creed. I point to the undeniable fact that in the past fifty years mankind has made more physical and mental progress than in all the past centuries of recorded time—the most disastrous war in history notwithstanding. And in the light of that progress our ideas have changed and are changing, and we have so little study time and mental space to acquire and assimilate the new ideas that come crowding upon us that we are obliged to junk old ideas, of whatever kind, that are either unhelpful or hindering.

SCIENCE AND SERMONS

> One stroke of science does more for mankind in terms of practical benefit than ages of exhortation and tons of sermons. Human problems have never been solved by preaching and conversation. Our problems have been, will be and must be solved by mechanical means.
>
> That is simple enough to appear silly.
>
> Now, in one year of time, more facts are discovered and put to work than during the entire lifetime of your fathers and mine. This means that in one year of your life today, if you would be successful, you must do more thinking than your father had to do in his whole lifetime, and more thinking than his ancestors had to do in centuries. It means that if you believe a year from today what you believe today, the world has outdistanced you.
>
> The most logical prayer against diphtheria today is antitoxin. In the old days when a man's body was burned over a quarter of its area we could only pray with words for the relief of his agony—we did not know what else to do— and the patient died. Today we pray with tannic acid—and the patient lives, and often without a scar.
>
> Lincoln is well-beloved because he freed slaves. The man who invented insulin freed more slaves than existed in Lincoln's time.

CAILLAUX'S VIEWS

M. Caillaux sees through such pretenses with a very cutting insight and frequently a reverberation of the ancient understanding that the purpose of life is learning and the development of spiritual vision and not the satisfaction of appetite. The Utopians believe that the softening of inequalities will result in an increase of universal happiness. Thereupon he drives to the heart of the argument:

> But here is the weak spot. Utopians like realists fall into a common error. Whatever they may say, their chief preoccupation is material well-being. The progress of civilization is, to most of them, a question of the alimentary canal.
>
> Now I hear the loud protests of my imaginary interlocutors. They only seek, they say, a greater affluence in life in order to spread culture to dignify their fellowmen, to bring them closer together.
>
> Do they really think that the path they follow will bring them to the end they have in view? Do they not perceive that there is a danger in directing the mind solely toward an amelioration of existence? How later on, will they dispel from the mass psychology that fixed preoccupation which they have instilled into it to the exclusion of all else?

Visible Degeneracy

Americans whose lives have spanned the mechanical and the pioneer periods—as is still the case with men relatively young—are all too well acquainted with the degeneracy and atrophy of intellect, initiative and courage, which the nation has suffered since the nineties. M. Caillaux sees that whenever a desire is realized there is no alternative but to embark upon the creation of new desires—well enough exhibited by the frantic follies of the present American generation.

> Lassitude, boredom, the desire for change will thus lead the automatons to hurl civilization, pulled with a string, into one of those cataclysms of which a lamentable spectacle is being presented to us in the east . . .
>
> Is, then, the prophecy made both by Herbert Spencer and Renan, predicting a period of "return to barbarism," on the point of being fulfilled?
>
> Imaginary peril, one will think! I hold quite an opposite opinion. I maintain that the danger foreseen by the English sociologist and by the French philosopher is by no means hypothetical. I maintain that our civilization is fragile and that the evolution, exclusively toward the development of material well-being, at which Utopians as well as realists aim, contributes to jeopardize its existence.

The Sword of Damocles

It is argued, he said, that present civilization being scientific, is much more firmly anchored than were those of the past; but science, he remarks, is the principal menace.

> But are they fully alive to the perils it conceals? Science is at least as ready to destroy as to create. It excels in intensifying the horror of tragic conflicts. Tomorrow it will reveal secrets to man a thousand times more terrible than those already disclosed to him and which but yesterday, he put to such terrible use. Thus, unless we are all on our guard, not only will civilization cease to exist, but also humanity itself; which would be developed only to realize the ancient myth—the fable of the god who devours his own children . . .
>
> Science must contribute solely for the pacific progress of humanity—this is the remedy. How can it be attained? "Science without a conscience means the death of the soul," said Rabelais, embracing in these few words a truth which a further aphorism will complete: for the salvation of humanity conscience (the word includes all classes of morality) must advance in step with science.

But, he says, there has been no correlation of development between science and morality, the latter having even retrograded.

> Then, when there should have been a reaction, Utopians and realists have fallen into step. Chanting hymns, the one in glorification of production, the other in favor of a better distribution of wealth, ascribing all progress of civilization to the betterment of material well-being, they have bowed man down to the earth instead of directing his eyes heavenward.

THE SECRETARY OF STATE

The Honorable James J. Davis offers a rebuttal to M. Caillaux which for the most part is a sterile copy of the views expressed by Mr. Stout. Oddly enough, however, he appears acquainted with Eastern philosophy to some degree, and even extends to it a species of left-handed respect. But, says he, the gospel of renunciation preached in the East was due to the fact that life itself had nothing to offer. Asia had never conquered nature, had no men of science and no material prosperity. With the advent of science, the gospel of renunciation had begun to lose its effect, and America has lost it all together. Wherein is precisely the danger even to material civilization, for the reason that without sacrifice, without renunciation in the name of brotherhood, no civilization can live, any more than an individual can escape death by moral leprosy. Of course, he ignores the fact that the great spiritual teachers of Asia sprang from all social ranks alike.

Mr. Davis falls into the very common fallacy that spiritual realization depends first upon physical comfort, a fact which is exactly opposite to the truth, as every introspective Theosophist who has been through many vicissitudes is well aware.

THE BATTLE OF THE SOUL

It is not science as such and its achievements that we question; it is the improper, the soulless deification of its mechanical aspect, as saviour and ruler, which can and must be exposed. It is as though one possessing a cannon which can be used in a war of enslavement and a war of liberation with equal facility, were to set the thing on a pedestal and bow down before it as a god, worshipping the soulless creation because of its *power*. The time must come when the growing evils of civilization will become so horrifying that preliminary skirmishes such as we have been recounting, will augment themselves into a worldwide joining of battle. It is the extent to which Theosophical principles prevail which will finally decide the issue. Says M. Caillaux:

> By vividly depicting the menaces of death which brood over humanity, by inviting our fellow-beings to save themselves, there is a chance of resuscitating—quite apart from all rites—the substance of the gospel of gentleness and charity preached on the mount, as also the dogmas of Epictetus—a teaching in any case synonymous.
>
> If these disinterested persons to whom I have often appealed would cease to gargle their throats with words about the onward march of civilization, if they relegate to the second rank, realism, Utopianism, and material well-being and devote themselves to this lofty doctrine, I am convinced that their effort would be crowned with success. Nothing is more gratifying to man than to be furnished with new motives for turning or remaining faithful to ancient virtues.

Such words as these betray a man who by right, if not in fact, belongs to the embattled ranks of true Theosophists the world over; for it is they alone who can furnish man with the old, yet ever new reasons for "faithfulness to the ancient virtues."

Bernard Shaw and Vivisection

Bernard Shaw was recently asked his opinion of the experiment of the Russian scientist Brjuchenenko, who kept the severed head of a dog alive for some hours. His reply is highly characteristic.

> I find the experiment frightfully interesting, but cannot imagine anything sillier than the suggestion to try it on a criminal sentenced to death. To prolong the life of such a person is undesirable.
>
> The experiment should be tried on a scientist whose life is endangered by an incurable organic disease, say cancer of the stomach, whereby humanity is threatened with the loss of services of his brain . . .
>
> I am greatly tempted to have my head cut off so that I may continue to dictate plays and books independently of any illness, without having to dress and undress, or eat, or do anything at all except to produce masterpieces of dramatic art and literature.
>
> *I would, of course, expect one or two vivisectionists to submit themselves to the experiment to prove to my satisfaction that it is practicable and not dangerous, but I assume that would not mean any serious difficulty.* (Italics ours).

Vivisection and Pain

Vivisectionists universally claim that their experiments are done under anaesthesia. Anyone acquainted with the elements of physiol-

ogy, knows that experiments under anaesthesia are unsatisfactory at best, and apt to be highly misleading at worst. Vivisectionists, not being fools in the scope of their intellectual activities, must be assumed to know this as well. If this assumption is correct and if the vivisectionist considers his cause a high and holy one, who doubts but that myriads of unheralded vivisections must be made upon conscious animals? But pain is as detrimental to accuracy as is anaesthesia. Prof. Pavlov *(Manchester Guardian Weekly,* May 17, 1929), was one of the first to recognize this, and also endeavored to do away with it as much as possible without the equally undesirable use of anaesthetics. He developed a surgical technique of such extreme skill that very little pain resulted. One of his methods was the performance of preliminary operations from which the dog could recover before the principal work was attempted, and which had the effect of eliminating the pain of the latter.

PSYCHOLOGY OF VIVISECTORS

An index of the practical worthlessness in results of the untold volume of animal suffering at the merciless hands of average vivisectionists, is to be found in the fact that Pavlov finally built a special laboratory for brain experiments wherein the animals were free from the presence of the experimenter and even of such slight disturbances as the movement of sunlight across the floor. The point to be noted in the psychology of Pavlov, as of all other vivisectionists, is that his acceptation of the external manifestations of the great law of compassion was as cold-bloodedly mechanical, as merciless and unmoral, as the functioning of the apparatus which he devised. There is no trace of feeling in the matter, but only the cold mechanical need. Now the absence of feeling and compassion in a human mind is the result of the non-function or absence of very vital constituents of the nature of man, as known to all Theosophists. It is essentially the same deficiency which criminologists are just coming to recognize and to do battle with. And while leaving the purely material reasoning powers of the man in full operation, it goes *pari passu* with a definite and very dangerous crippling of the higher rational faculties and especially of the perceptive faculties. An example of this type of soul pathology is afforded by following out some of Pavlov's reasoning and conclusions. He was led to brain experiments by observation of the effect of sound associated with food upon the digestive organs of an animal.

The Soul-Karma of Vivisection

> A dog into whose mouth food is placed immediately salivates and begins to chew. The reaction can be construed as a reflex started by the chemical effect of the food on the surface of the mouth; a message follows along a nervous path from this surface to the muscles of the jaw. But how about the dog that salivates at the sound of the maid's step outside the door? Does not its mind intervene between the sound and interpret it to its jaw-muscles? We have no need to assume that it has a mind, says Pavlov. The sound affects the dog's ear; a message goes to the cortex and thence to the jaw-muscles. Why does the cortex send the message to the jaw-muscles? Only because on previous occasions the sound of the maid's step has been followed so quickly and regularly by chewing that the messages set up in the dog's nervous system by that particular sound have got mixed up with the messages operating the chewing process. The nervous messages started by the sound start up messages for the jaws and drag them along with them, as it were. Thus a subtle reaction seeming to imply intelligence, such as detecting the food significance of a sound, can be described purely in terms of nervous messages and reflexes.
>
> Why not assume that all so-called intelligent actions are ultimately described in terms of a long string of reflexes all mixed up? Pavlov and his followers find exactly what reflexes are operative when the dog does certain things. Thus they have accumulated an enormous number of facts about reflexes. By playing various reflexes off against each other the dog may be put into a state of sleep, hypnosis, or neurasthenia. Thus the behavior of the dog during these distinctly "mental" states can already be described schematically in terms of reflexes—an extraordinary achievement.

"Reflexes" or Consciousness?

Note well. Are we to assume that the "reflexes" of a dog are in any way qualitatively different from those of a human being? Pavlov and his school, to whom man is only an animal plus nothing, would be the first to deny such an assumption. But in Pavlov's conclusions, then, is implicit the assumption that no human being is conscious of his "reflexes." Either that, or that in addition to the mechanical chain of reflex functioning assumed by Pavlov to make up the whole working of an animal body, there must necessarily sit in the midst an observer of that which passes, who is capable of associating sensations with every reflex, and of correlating in memory and perception all types of reflexes ever experienced. Such an observer then, must be a being wholly immaterial; not of this physical world at all, yet capable of receiving impressions therefrom. Yet the bare possibility

of the existence of such an observer is energetically denied by the Pavlov school, denial implying that no human being is conscious of anything which takes place within or through his organs.

AN INTERNAL DIRECTOR

The only other alternative is the acceptance of the doctrine of freedom of choice, of an internal director, of an intermediary between reflexes which partakes of their action but is not bound by it. Yet it is to prove the non-existence of such an intermediary, that soulless scientists of the Pavlov type live and work. Yet behold! Under the labor of his skilled though spiritually unguided hands, the prime principles of the human soul stand demonstrated to the eye of all save the materialist. First we have the "reflexes," the almost automatic reaction to stimulus of the "skandhas," the animal elementals trained to certain functions through aeons of time. Second, the *Kama* principle, or the sensational and emotional nature which reacts to and rides upon the reflexes. Third, the power of choice, since every human being knows that by taking thought he can inhibit or modify any reflex, or by deliberate action of the mind stimulate one wholly from within himself. And lastly, the unaffected observer, conscious equally of the reflex actions and their concatenation, of all exercises of choice and even of his own existence. But it needed no vivisection, other than self-vivisection, to recognize and to catalogue all these principles, as they have been recognized and catalogued for untold ages. It is inevitable that in the mind of the vivisectionist true facts lead to false conclusions.